

ABSTRACT

SOCIAL WORK

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B.S. TENNESSEE STATE UNIVERSITY,
2016

WILL “HALLELUJAH” HELP ME? EXPLORING THE RELATIONSHIP BETWEEN
SPIRITUALITY AND EMOTIONAL INTELLIGENCE AMONG BLACK WOMEN IN
HIGHER EDUCATION

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Thesis dated May 2019

This research examined the relationship between spirituality and emotional intelligence among Black women in higher education. The hypotheses suggest that spirituality has a positive effect on Black women’s emotional intelligence and academic satisfaction. Twenty-nine questions were administered to 110 participants of various demographics. The survey examined three variables: level of spirituality, level of emotional intelligence, and academic satisfaction. A specific conclusion drawn from the findings suggest that Black women who identify as spiritual and frequently participate in spiritual activities will also have high emotional intelligence.

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HIGHER EDUCATION

A THESIS

SUBMITTED TO THE FACULTY OF CLARK ATLANTA UNIVERSITY
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE DEGREE OF MASTER OF SOCIAL WORK

BY

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ATLANTA, GEORGIA

MAY 2019

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ACKNOWLEDGEMENTS

The execution of this study tested my writing ability, faith, and patience. I would like to thank committee members for their input. Also, I want to bring acknowledgment to my friends Marissa, JeTara, Alexxa, Monique, Nina, Xay and Nyani. I love you all. Thank you for supporting my educational endeavors so fiercely and without prejudice. Additionally, I send thanks to my family for their love and support. To Dad, Kierra, Kentrel, and Linda: This is for us. The start of something great.

To Marchale: Thank you for your unconditional support and serving as my higher education inspiration. I must send love to my friend and “roomie” Ja’nae. Thank you for the emotional support and sleepless – but hilarious nights on this journey. Completing this task would not have been nearly as rewarding without your intelligent and empathetic input.

Finally, I want to bring recognition to my late grandmother, Linda Hunter. Losing her while completing this study was by far one of the most difficult experiences I have endured in my adult life. However, I found solace in knowing she is watching over me and proud of my accomplishments. I owe all of my gratitude to the Most High. Signed, a first-generation college student.

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CHAPTER I

INTRODUCTION

Spirituality has been encompassed within Black culture for centuries. Africans from the native land arrived in the west with little to no belongings, but what remained was their culture and spiritual beliefs which they fought to maintain against forceful assimilation. The will to survive, which is also rooted in spiritual memory, has left an imprint within the African diaspora since Atlantic Africans arrived in the west (West & Marsh, 2013). Over time, research has shown that spiritual beliefs and practices of slaves contributed to the endurance of the culture and Black people's ability to defy centuries of systemic, oppressive actions (Stewart, 1999).

Moreover, this study considers the role of spirituality in Black culture, and how it influences certain aspects of life for Black women. Lincoln and Mamiya (1990) indicated that Black women were the number one group in the United States who identified as religious or used spiritually to cope. With spirituality as a coping tool, it is assumed that it also has a positive effect on emotional management skills. A goal of this study is to identify the nature of the relationship between spirituality and emotional management skills of Black women in higher education. Also, this study explores whether spirituality and emotional intelligence are factors that contribute to Black women's academic satisfaction.

Purpose of the Study

The purpose of this study is to explore the nature of the relationship between spirituality and emotional intelligence among Black women in higher education. This analysis will also identify what influence these variables may have on their academic satisfaction. Specific goals of this study include identifying a possible correlation between spirituality, emotional intelligence and academic satisfaction. The influence of spirituality on emotional intelligence will be explored across marginal and non-marginal groups.

Hypothesis one states that spirituality has a positive effect on emotional intelligence. Therefore, it is assumed Black women who practice some form of spirituality regularly have a greater ability to be aware of, control, and express their emotions respective to others' emotions. Hypothesis two states that participants who identify as spiritual will have high emotional intelligence scores and report being satisfied with their academic performance. The null hypothesis assumes that spirituality has neither a positive nor negative effect on the emotional intelligence of college-enrolled Black women.

Increasing available data about emotional intelligence and what role it plays in higher education may possibly lead to researchers identifying how these variables can decrease disparities among marginal and non-marginal groups in an academic setting. This study may also influence more structured research of spirituality and why it has remained a constant pillar of support for Black people. Also, findings may be indicative

of policies and procedures that support an allotted time of spiritual practices during school, work, and other social activities.

Statement of the Study Issue

Information about the nature of the relationship between spirituality and emotional intelligence among Black women enrolled in higher education is limited. Studies regarding spirituality and emotional intelligence exist, but do not solely focus on college enrolled Black women, thus establishing the need for this study. Also, Bakari (1997) noted that Black women have a strong religious or spiritual footing when compared to White women, however, there is research lacking about the effect it has on emotional functioning in an academic setting.

The college enrollment rate for Black women has increased throughout the years, however, there is still a noticeable disparity among enrollment rates for Black women, compared to their counterparts (Bartman, 2015). With published data about spirituality and emotional intelligence affecting academic satisfaction, universities may be able to improve spiritual services already offered. Offering a wide range of spiritual services may also increase students' coping strategies while reducing life, and school-related stressors. Investigating how spirituality may affect emotional intelligence and academic satisfaction may also provide universities with information on how to increase enrollment rate and degree attainment for Black women.

Moreover, data from this study may also lead to the establishment of new therapeutic theories and how to tailor them to Black women who, historically, seek therapeutic services less often than their counterparts (Ward, Clark, & Heidrich, 2009). Recognizing how spirituality has influenced cognitive, emotional functioning may give researchers more insight of how stereotypes and cultural biases influence Black women's choice to seek professional therapeutic services.

Generally, emotional intelligence (*EI*) studies such as Goleman (1995) and Schutte, Malouff, Simunek, Hollander, and McKenley (2002) signified that EI plays an important role in an individual's success and overall emotional welfare. Information within this study may provide insight for how to structure future studies of emotional intelligence and spirituality specific to race and gender. Ultimately, results may promote understanding of the importance of emotional intelligence in academic settings.

Significance of the Study

Many colleges and universities make some sort of spiritual practice available to students. This study is significant because it brings context as to how spirituality can be important for college students' emotional wellbeing. Although this research is centered around Black women, it will provide insight for various ethnicities and cultures. In turn, universities may be able to offer more gender and culturally specific services to decrease stressors and promote emotional intelligence. This can be a specific task for social workers, psychologists, theologians, and sociologists who study human behavior and

interaction. Also, this research can offer insight into whether implementing spirituality into therapeutic services will increase self-control and self-awareness.

Overall, furthering research about emotional wellbeing will serve to encourage the implementation of more holistic mental health practices at universities. Increasing emotional well-being in college students may lead to an increase in enrollment, graduation, and retention rate at higher education institutions. Students who report being stressed or suffering from mental illnesses may have more options of healing with spirituality as a tool. Overall, this study may serve as a foundation to create and suggest new academic courses, programs, holistic agencies, and theories specific to Black women, but also inclusive of their counterparts.

CHAPTER II

LITERATURE REVIEW

This research utilized a narrative approach to promote the idea of spirituality having a positive influence on emotional management skills. Comparative studies suggest that Black women have higher levels of spirituality than Black men, White men, and women (Chatters, Levin, & Taylor, 1992; Taylor, Mattis & Chatters, 1999). The presence of spirituality in the Black community suggests it has significance in the lives of Black women specifically (Reed & Neville, 2013). Research steadily implies that higher levels of spirituality are related to higher levels of mental well-being among Black women (Jang, Borenstein, Chiriboga, Phillips, & Mortimer 2006).

The literature reviewed for this study consisted of past research and publications that had spirituality at their core, but also evaluated other factors such as academics, health issues, and psychological well-being. Although the research presented throughout this section produced various findings, they all manage to highlight the importance of spiritual influences in the lives of Black women. The arrangement of publications regarding slavery and transformative spiritual practices is vital in understanding today's role of spirituality in the lives of Black women. Moreover, results from these publications indicate that Black women were spiritual leaders and had higher levels of spirituality than men and women of other races. Findings also suggested Black women's level of

spirituality had a direct influence on their psychological well-being. The literature presented in this section gives insight into how spirituality shaped modern Black customs and remains a strengthening value for Black women.

Historical Perspective

According to Koenig (2008) and Pargament (1997) the interest in the topic of spirituality has peaked at a steady rate in numerous years. It is important to define spirituality relative to this study because over time the meaning and theories of spirituality have transformed. Also, the meaning of spirituality can differ across ethnic and racial lines. Koenig, McCullough, and Larson (2001) defined spirituality as an informal, independent journey for answers to questions about the meaning of life, social relationships, and connection to whom one considers their higher power. The meaning of spirituality can include practices rooted in religious traditions such as attending church and tithing. For this study spirituality includes belief in a higher power, frequency of spiritual activities and emotions evoked during those activities.

Studies of spirituality and emotional intelligence have steadily increased in recent years. Studies originating from eastern hemisphere have increased considerably. Most studies evaluated the relationship between emotional intelligence and how they influenced one another. Subramaniam and Panchanatham (2014) published a study which assessed the correlation of spiritual intelligence, emotional intelligence, and wellbeing of management executives. It was predicted that all three variables would supplement one

another. Results of the study suggested that when spiritual intelligence and emotional intelligence scores were high, executives would also have high scores for wellbeing (Subramaniam & Panchanatham, 2014).

Also, Sodhi (2016) produced findings of articles from 1998-2012 that explored spiritual intelligence and emotional intelligence. The analysis revealed that emotional intelligence and spiritual intelligence are associated with decreased stress levels and overall better health (Sodhi, 2016). Additionally, a 2016 quantitative study of emotional intelligence, spiritual intelligence, and improvement of social relations revealed a significant interactive relationship between the variables. Based on the findings, spirituality improved emotional intelligence and social behavior (Arbabisarjou, et al. 2016).

Furthermore, a 2009 mixed-methods study about spirituality across different ethnic groups proposed that African Americans were more likely to cite their spirituality as an important driving force for their lives (Taylor, Chatters, & Jackson, 2009). Results from the study supported the notion that spirituality is significant to African Americans. 81.67% of African Americans agreed that spirituality is very important compared to 65.99% of non-Hispanic whites (Taylor et al. 2009). Research showed that African Americans also tended to report higher levels of spirituality and spiritual practices in comparison to Caucasian Americans (Walker & Dixon, 2002). The assumption that spirituality had a significant effect on emotional intelligence and mental wellbeing is apparent in most studies reviewed for this analysis.

Black Spirituality

In order to respectfully recognize the rich history of spiritual customs within Black culture, one must also acknowledge the brutal institution of slavery and how it steered African philosophies of modern Black, American culture:

For all intents and purposes, the Black church arose from the deepest, darkest depths of the slave ship. As millions of enslaved Africans were forced to travel across the Atlantic Ocean during the Middle Passage, their fervent prayers and pleas to the Almighty Creator marked the start of a radically different religious enterprise in the New World (Floyd-Thomas, 2014 p.19).

B. Arnold, Brooks, and N. Arnold (2014) stated that slaves developed a method that confronted their oppression by retaliating with structured spiritual practices, which were indicative of their native African past. During these practices they were able to secretly communicate with one another, relay messages, and ultimately engage in customs from their homeland. They created songs, dance, and communal activities that intertwined their native influences with the harsh reality of slavery.

Additionally, Lincoln and Mamiya (1990) explained the oral traditions of Black people were based on both Africa and slavery, respectively. Orations were birthed because Africans were cultural storytellers, but also because slaves were banned from learning to read and write. They passed down customs and traditions orally and storytelling became one of the most prominent art forms. Over time, the oral traditions were translated into negro spirituals, sermons, folk tales, and rap (Lincoln & Mamiya,

1990, p. 277). Those spiritual creations encompassed creativity, solidarity, and relationships which strengthened their quest for survival (West & Marsh-Lockette, 2013). They also served as a source of strength, motivation and sustainment of cultural practices (Square, 2015). Mathews (1998) maintained that native African zeal was generationally maintained because slaves felt responsible for the passage of cultural ideologies out of respect for their ancestors. That sense of responsibility was ingrained within the culture and is one of the most important reasons customs and beliefs have remained intertwined with modern Black culture. Bridges (2001) stated that spiritual beliefs and practices provided hope and purpose, thus why it has been an integral part keeping resilience within the Black community. Black people continue to fight oppression; therefore, they continually use spirituality as an uplifting tool. It is important to note that the studies mentioned in this review have different definitions of spirituality and apply them differently. However, they all maintained spirituality is a positive tool for the Black community.

Post slavery, spirituality within the Black community was diverse and influenced the overall culture from philosophies and practices to the acknowledgment and management of mental illnesses (Carter, 2002). Also, Stewart (1999) described spirituality as the principles and deeds that shaped people's consciousness and promoted the evolution of themselves in relation to a higher power. The construct of spirituality can be viewed as vital factor to Black people's ability to adapt and maintain sanity as they navigate systemic, social woes (Stewart, 1999, p. 4). Throughout the text, Stewart

maintained spirituality is not just a belief in a higher power, nor the practice of spirituality, it was the paradigm of freedom and social navigation that made it unique and authentic to Black culture. He endorsed the belief that the culture itself would not have survived without Black spirituality. To understand the depth of resiliency engrained within Black culture, researchers must identify spirituality as a continual, vital survival tactic. Researchers must also consider how spirituality shaped the collective identity and values of this marginalized group of people, who, despite centuries of demoralization and attempted annihilation continued to thrive (Stewart, 1999).

Likewise, Gilkes (2001) also explained that the same traditional spiritual influences continued to be important because they promoted self and cultural identification. Over time, native African customs translated into one of the most important institutions for Blacks' survival, the Black church. Black churches rose in popularity and played a role in promoting resiliency within the Black community. They were an overall solace for Blacks in the North and South (Floyd-Thomas, 2014). The spiritual institution provided the Black community with charity, produced political leaders, and served as a schoolhouse. It was a pillar of solidarity among Blacks.

Shifting focus to Black women specifically, a proper analysis of the role of spiritual leadership among black women should commence with the identification of sacred African customs. Women were priestesses, herbalists, and midwives, all of which played major roles in traditional African religion (Lincoln & Mamiya, 1990). Those religious identities survived and evolved into new world religions that perpetuated the

importance of female leadership within spiritual sectors. With the increase in Black churches also came the rise of Black women leadership in spirituality. Black women used their positions in the Black church to organize and encourage change in their communities. Although the Black church became a community staple, it is vital to identify their congregations were overwhelmed with patriarchy. Still, Black women persevered and continued to their duties of helping their communities. Additionally, Abrams, Dornig, and Curran (2009) suggested that Black women were more likely to turn to their spiritual roots such as churches and ministers for help. This supports the notion that spiritual practices are coping tools for Black women. With the examination of African traditions trip across the Atlantic, the evolution of native customs into modern religious practices, and the conception of the Black church it is evident that spirituality is an undeniable force of motivation within the Black community.

Specifically, while the institution of slavery attempted to annihilate African ethos, and sexually exploited Black women, it also birthed Black women's plight of being strong forces for their people. The institution feared a collective identity and ensured it difficult to maintain by separating families. Overall, Black women were seen as breeders and endured sexual abuse at the hands of White men. To combat such a demeaning tragedy, they relied on spiritual experiences and practices that acknowledged the presence of a higher power (Collins, 1991). Black women survived and transcended the horrors of slavery with courage, faith and actions rooted within their spiritual doctrines. Spirituality gave them the strength and ability to revolutionize their experiences and served as a tool

which aided in survival and perseverance (Williams, 1993). The act of surviving such detrimental turmoil for generations may also be taken into consideration when examining emotional intelligence of Black women.

Today, the notion remains the same- Black women's resiliency is rooted in spirituality, disallowing micro aggressions and intersectionality of race, gender, and socioeconomic class to deter them from their plans and believed purpose (Graham, 2016). Graham (2016) additionally noted that spiritual expression was a significant component in the lives of Black women. Consequently, stress factors can translate into various things for Black women including racism, patriarchy, socioeconomic disparities, and higher education. Although Black women experience forms of social injustice, they have consistently maintained their service roles within their communities (Gilkes, 2001). Mathews and Hughes (2001) identified spirituality as an important facet of Black women's attempt to understand and cope with stressors more effectively. Subsequently, Graham (2016) noted that infusing spirituality into everyday coping mechanisms is almost innate to Black women. That innate sense to turn to spirituality, just as their ancestors did is indicative of the idea that Black spirituality has survived and continues to be a combative force against societal woes.

Ultimately, Black women who attend college are not relieved of inequalities and social injustice. Instead, they are more likely to experience microaggressions in that setting. Higher learning institutions habitually propagate the intersectionality Black women experience (Graham, 2016). However, Patton and McClure (2009) found that

Black women in academic settings perform better than their male colleagues, despite those systemic injustices. This can be credited to Black women having higher spiritual influences in every aspect of their lives, even education (Graham, 2016).

Emotional Intelligence

Emotional intelligence, abbreviated as EI or EQ, became increasingly more popular since its published debut decades before. Emotional intelligence was conceptualized by Peter Salovey and John D. Mayer in peer-reviewed journals (Matthews, Roberts, & Zeidner, 2011). However, the earliest roots can be credited to E. L. Thorndike's theory of social intelligence and Gardner's theories of interpersonal intelligence and intrapersonal intelligence (Petrides, Furnham, & Frederickson, 2004). Although Salovey and Mayer did not introduce the concept, they were the first to present a formal definition and model of the theory. Their definition of emotional intelligence refers to one's ability to identify, express, and understand emotions, the ability to integrate emotions into thought, and the regulation of emotions within one's self and others to promote emotional and intellectual growth (Salovey & Mayer, 1990). According to their publication, it is imperative for individuals to master the ability to perceive emotions within themselves and others so that they can respond and adapt in accordance with what is socially accepted. They produced multiple studies in collaboration with Caruso. Mayer, Salovey and Caruso (2008) proposed that non-measurable qualities such as persistence and warmth are important components but

should be studied separately from EI. Salovey and Mayer's model of EI assesses for basic psychological processes such as perception and expression. Mayer and Salovey (1997) also included more complex abilities such as interpreting and regulating emotions.

Later, Daniel Goleman popularized the concept with his 1995 book, *Emotional Intelligence*. First, Goleman explained the connection between the limbic system and cortex. Goleman detailed how emotions are managed within the limbic system. Then he explained how the cerebral cortex dealt with logic. Together, emotion and logic are the foundations of emotional intelligence. He also provided insight as to how emotional intelligence can be learned and practiced. Goleman (1995) proposed that individuals need to process emotional information and consciously manage emotions effectively to maneuver daily stressors and adapt to change. He also suggested that various qualities such as impulse control, perseverance, compassion, and enthusiasm are characteristics of emotionally intelligent individuals (Goleman, 1995; 2000). Goleman's model consisted of three personal aptitudes and two social aptitudes. The personal aptitudes include self-awareness, self-regulation, and self-motivation. The social aptitudes include social awareness and social regulation (Emmerling, Shanwal, & Mandal, 2007).

Seemingly, individuals with high EQ would be more precise in interpreting emotions, possess the ability to comprehend the implications of the message, and direct their feelings in appropriate and controlled manners; all of which are necessary to achieve different social results (Matthews, Roberts, & Zeidner, 2011). Goleman summarized that EQ is more important than IQ, being that emotional intelligence mandates and affects

other abilities, either directly or indirectly interfering with them (Ladrazo, Morton, Anderson, & Barchard 2013). Goleman (2000) also suggested that EI may become a predicting factor of how well individuals perform in social, professional, and academic settings.

The central concept of most EI studies is emotion perception. Emotion perception implies that those who are calm, organized, thorough, and committed appear to be most capable of collecting and interpreting nonverbal information about the emotions of others and themselves (Salovey & Mayer, 1997; Goleman, 1995; Mayer, et al. 2000). Furthermore, Guterman, Kleifeld, and Vegmister (2015) described emotional intelligence as a cognitive process of cognizance and emotion that interact in a direct, efficient manner to produce well-balanced behavior with anticipated outcomes. The authors and their publications have varying definitions of emotional intelligence. However, they all signify that EI is important and not just a behavior concept.

In a quantitative study Hy, Khanh-Ha, McLean, Klein, and Sapp (2015) examined the relationship between spirituality, emotional intelligence, and gratitude. Results of the study show that there is a dynamic relationship among all variables. The research also revealed spirituality promoted higher emotional intelligence and gratitude. which may be relevant to the inquiry of how spirituality may affect emotional intelligence. The study also revealed that a person's consciousness was also a predictive factor for the causal relationships of the variables (Hy et al. 2015).

Additionally, EI has an empirical factor, therefore several models and measurements of emotional intelligence emerged over the years (Woitaszewski & Aalsma, 2004). Reuven Bar-On (1997; 2000) conceptualized a model mildly similar to Goleman's. However, Bar-On was the first to create a measurable index for assessment of EI known as the Emotional Quotient Inventory (Matthews et al., 2011, p. 15). Bar-On's model of EI also included social and personal characteristics such as interpersonal skills, adaptability, and stress management, along with Goleman's (1995) model. Bar-On suggested that emotional intelligence is a mixture of ability and non-ability traits (Emmerling et al., 2007). Bar-On's model specified five general areas of functioning: intrapersonal skills, interpersonal skills, adaptability skills, stress management, and general mood (Emmerling et al., 2007). He agreed with Goleman, that emotional intelligence has predictive capability; specifically, about enhancing academic and personal success. Bar-On's EQ-i assessment was instrumental in making EI a measurable concept.

Although publications and experimental data regarding emotional intelligence evolved, critics are still skeptical of the concept as having a predictive capability. However, places of employment administer EI tests to predict if a prospective employee would be a good fit for an organization. EI tests administered by employer's assess for social adaptability, problem solving skills, and conflict resolution. Those are components of emotional intelligence, but they cannot accurately depict a person's ability to interact well with their coworkers. Neither can it be a sole factor in predicting an individual's

success (Bradberry, Greaves & Lencioni 2009). Subsequently, all models of emotional intelligence theorized that the concept is directly related to social, behavioral, and educational welfares; however, there is limited experimental evidence to support the presumption that emotional intelligence promotes positive and successful living.

Critics of emotional intelligence argue that it is misleading and impractical because it lacks uniformity (Matthews et al., 2011). Emmering, Shanwal, and Mandal (2007) also proposed that Goleman's suggestion of emotional intelligence being more important than general intelligence is deceptive because it foresee successful outcomes at exceedingly high rates which would be elusive. Although the concept of emotional intelligence garnered much criticism in the social science field, researchers have not completely dismissed it. Instead, they argue rather than using one continuous model of various characteristics, emotional intelligence is more of a mental ability that has few predicting factors (Woitaszewski & Aalsma, 2004). However, Lynn (2005) proposed that a combination of knowledge and emotional intelligence may lead to a high level of success in academic and employment settings (Lynn, 2005, p. 16). Also, Shanwal's (2004) study predicted better academic performance and social skills with emotional intelligence being the intervening factor. Subsequently, emotional intelligence is important, but it is not a sole predictor of high performance at a consistent rate.

Because the concept of emotional intelligence has various definitions and lacks a strong consistent empirical backing, this causes confusion within different social constructs. Some assume that EI is simply a term to describe interpersonal balance, social

awareness, and relationship intelligence. However, EI encompasses those concepts along with a predictable ability, making it a practical framework (Ladrazo, Morton, Anderson, & Barchard, 2013).

Afrocentric Perspective

The concept of Afrocentricity was developed in the 70s as a response to the historical oppression of Black people (Bakari, 1997). Historically, most things associated with the Black experience were negative, thus the framework was created reshape the way society thought of the Black experience. Molefi Asante published *Afrocentricity: The Theory of Social Change*, detailing concepts of social modification regarding the Black community. Asante (1988) maintained that studies of ancient African nations suggested that Black people viewed the world differently than the Eurocentric worldview forced upon them. Primarily, the paradigm is comprised of 10 components that promote autonomy, learning one's history of self and community. All of those can alter the negative stereotypes of Black people. The framework was established as a blueprint to reconstruct the Black identity and autonomy that was nearly eliminated by centuries of cultural and psychological destruction (Bakari, 1997). Schiele (1996) emphasized the importance of the Afrocentric perspective in the Black community. It promotes autonomy, perseverance, and elevation. Afrocentricity may be interpreted and applied subjectively, however, the principles are constant and include the strengths perspective, a collective African centered worldview, humanistic values, and spiritual balance.

The strengths perspective is based on the acknowledgment of growth instead of deficits. This allows individuals to see value in their qualities and how they have shaped experiences. Acknowledgment of one's problems allows them to take control of their own lives and work towards self-efficacy (Norman, 2000). This is vital for African descendants because they have been systemically controlled for centuries through various physical and psychological tactics.

An African centered worldview entails making the African (Black) experience significant in African lives. Asante (1988) highlighted the concept of collective consciousness which includes shared perceptions, and tendencies that contribute to the African experience. He emphasized the need to develop a collective consciousness in the Black community to show a united front. It also simply means moving away from the Eurocentric values that promote negative connotations of the African experience (Adeleke, 2009). Schiele (1996) proposed that even oppressed communities have elements that promote resiliency and it is important to highlight those strengths to promote advancement.

Additionally, humanistic values are those that prioritize removing oppression and enhancing human potential. Materialism and capitalism are Eurocentric elements. Those elements have perpetuated oppression and caused society to steer away from spiritual oneness of all individuals (Schiele, 1997). Schiele also maintained that these things promote a hierarchy system that labels people superior or inferior. Humanistic values involve eliminating the hierarchy system and elevating humans without the requirement

of repayment or work. Valuing people over materialistic objects, money, power is the focus of the humanistic values notion (Schiele, 1997).

Additionally, a spiritual component has remained intertwined with Black culture regardless of denominations. Schiele (1997) suggested that spirituality within Afrocentric guidelines advise that all beings are connected to each other and who they identify as the creator. The Afrocentric paradigm states that spirituality is a natural human concept and people rely on spirituality to cope and align with a higher power. Moreover, Schiele assumed that spiritual development leads to the understanding of the interconnectedness of all humans and elements in the universe (Schiele, 1996). It is important to acknowledge the spiritual component within the Afrocentric perspective because that was the culture's key to survival. Without the spiritual component, it is unlikely the oppressed population would have possessed the level of resiliency needed to win the wars against slavery and reconstruction. Spirituality also propelled the notion of a collective identity. Additionally, the concept of connectedness and united wellbeing of the Black community is vital for the continued advancement of Black people. When analyzing the connectedness component its apparent that it is an essential factor embedded within Afrocentric spirituality that promotes resiliency.

Moreover, there is a historical connection of spirituality to Black women and leadership which is prevalent throughout Black history. This is evident when examining education and socialization (Witherspoon & Taylor, 2010). The examination of Black women within the literature review revealed the framework for how they navigated the

social justice dilemma and other systems with resilience. It also suggests that the spiritual component within Afrocentricity is vital to Black people's overall well-being, however it is important to also acknowledge that the Afrocentric perspective is inclusive of all races. This is critical in order to apply the concept to multiracial studies.

Transpersonal Theory

Transpersonal theory is a unique concept comprised of social and spiritual aspects of human behavior. It was first introduced in the late 1960s as a means to create a concept that included the complete range of the human experience. It is a unique framework comprised of ideas from Jung, Maslow, and other social scientists. However, there is no unified paradigm concerning transpersonal theory (Ferrer, 2002). The concept explores the relationship of consciousness and spirituality regarding mental and physical health (Elmer, McDonald, & Friedman, 2003). Unlike other humanistic theories, the transpersonal idea focuses on the pragmatic and mental dimensions of spirituality. Ferrer also described transpersonal theory as a way of living, not just an academic concept (2002, p. 1). It entails moving beyond the stage of self-actualization outlined in Maslow's hierarchy of needs. Washburn (1995) articulated that humans are innately spiritual and intrinsically obliged to move past self-actualization. Also, Elmer et al. (2003) explained transpersonal theory includes personal transcendence which is the fullest human potential one can reach.

Moreover, other foci include one's relationship with social entities such as school, work, and family (Boorstein, 1997). It involves people using spirituality to reach higher levels of consciousness (Grof, 2008). The theory is unique because it focuses on spiritual development as a vehicle to higher consciousness (Cowley, 1993). Kaspro and Scotton (1998) suggested that transpersonal conditions in healthy individuals produce intuitive knowledge, ingenuity, and philanthropy.

Additionally, self-transformation is a central theme of transpersonal theory. The goal is to achieve a greater sense of self which also align with the tenets of emotional intelligence. Emotional intelligence can be a factor in the evolution of interpersonal growth when viewing it from the transpersonal approach. The theoretical framework may provide insight into how spirituality aids humans in reaching higher versions of themselves, which can lead to greater cognitive and emotional functioning. Ultimately, greater emotional functioning leads to higher levels of personal success as predicted by Goleman. Kaspro and Scotton (1999) also explain that transpersonal theory is not grounded in a specific faith but recognizes that the different spiritual experiences are universal human experiences that occur within many cultures.

Consequently, there is no blueprint for applying this framework to social systems. However, this concept can be applied to different professional fields, such as psychology, social work, and education. Kaspro and Scotton (1993) stated that applying transpersonal psychology in an academic setting allows the students to become more aware of themselves, leading to heightened creativity. Incorporating transpersonal

techniques into the classroom leads to more effective communication. This allows professionals to approach the students with a wide range of therapeutic decisions, instead of limiting the students' interpersonal abilities. (Kasprow & Scotton, 1993).

Furthermore, the social work profession acknowledges the spiritual component within human nature. The profession already incorporates aspects of transpersonal theory in the teachings. This is beneficial because of the scientific emergence that spirituality promotes holistic health in people (Bhagwan, 2014). The theory is vital to social work due to its inclusion and evaluation of a client's spirituality and how it affects different social systems. Similar to the psychology model, transpersonal social work focuses on expounding upon an individual's spiritual development which leads to the evolution of a client's interpersonal progress. Based on this, clinicians can incorporate spiritual components into therapeutic activities.

Additionally, the biopsychosocial-spiritual assessment is a tool used within the social work profession that allows clinicians to evaluate what role spirituality plays in a client's life. Hatala (2013) stated that the biopsychosocial-spiritual assessment is a model that can be used to assess the client's needs in all four dimensions which includes biology, psychology, sociocultural, and spiritual. It is fairly new and lacks a universal format; however, it may provide insight (Cohen & Koenig, 2003). The spiritual component was added later due to extensive studies of spirituality and how its inclusion in therapy proved beneficial for clients. Unlike traditional models of a biopsychosocial assessment, the spiritual model asks more in-depth questions about spirituality. Overall,

the model examines the relationship of the basic dimensions in conjunction with spirituality, which informs the clinician of how the systems are operating within one another. Cohen and Koenig (2003) also provided context as to how the spiritual component of the model allows the client to express how they see themselves spiritually, if at all, and how that affects them psychologically. Spirituality is an important factor when examining where the client finds meaning in life. The biopsychosocial-spiritual model is key to applying transpersonal theory into clinical practice across different professions.

In summary, the biopsychosocial-spiritual model is used to identify what role spirituality plays in a person's life; however, it cannot be a definitive model due to its lack of scientific analysis. Overall, the transpersonal theory is beneficial in evaluating human consciousness and how the development of spirituality affects personal heights of self-awareness. It is also suggested that transcendence is comprised of concepts that are also found in emotional intelligence.

CHAPTER III

METHODOLOGY

This study tested the interrelationships of the variables in regard to Black women only. Variables considered in this study are spirituality, emotional intelligence, and academic satisfaction. A cross-sectional questionnaire was used to implicate the results from a sample of participants of various demographics.

Sample

Participants consisted of one hundred and fifteen college enrolled individuals of various locations. Participants were required to be enrolled in college. This analysis utilized convenience sampling due to time and availability of participants. They were recruited via in-person interactions, and social media applications such as Twitter and Facebook. This quantitative exploration included correlational and causal-comparative designs. One hundred and ten of the surveys were completed and utilized for data analysis.

Instruments

The questionnaire was comprised of 29 questions and statements. A combination of questions from various survey tools were adapted for use in this research. Participants

responded to the questions using variations of a 5 to 6-point Likert scale. The estimated time to complete the survey ranged from 5-10 minutes.

Participants' level of spirituality was assessed using 6 questions from the Daily Spiritual Experiences Scale (Underwood & Teresi, 2002). Statements included: (1) I believe in a higher power; (2) Having a meaningful relationship with my higher power is important to me; (3) During my spiritual practices, I feel joy; (4) My life has meaning and purpose.

Questions were also adapted from the Schutte Self Report Emotional Intelligence Scale (Schutte et al., 1998) to gauge respondents' level of emotional intelligence.

Questions regarding emotional intelligence included: (1) I have control over my emotions; (2) I can communicate how I feel; (3) I find it hard to understand the nonverbal messages of others; (4) I know why my emotions change.

Furthermore, questions pertaining to academic satisfaction were adapted from the General Academic Self-Efficacy Scale (Bandura, 1995). Participants' GPAs were used in conjunction with statements such as: (1) I produce quality work; (2) I submit my work on time; (3) I am satisfied with my academic performance; (4) I am proud of the work I submit. The questionnaire is in Appendix B.

Procedure

After gaining approval from the Institutional Review Board at Clark Atlanta University, the questionnaire was administered via a link to the Qualtrics platform. A

consent form was available to participants before beginning the survey. Qualtrics also displayed an informational section above the consent form. It detailed the researcher, the purpose of the study, and notified participants of being entered into a gift card drawing following completion of the survey. Data collection began July 2018 and concluded in September of the respective year. This research used a formal, organized process where quantitative data was utilized to test the relationship between spirituality, emotional intelligence, and academic satisfaction among Black women in higher education. Appendix A displays the informed consent.

Data Analysis

Data was analyzed using SPSS. Variables were categorized as nominal or ordinal. Reliability tests were performed via SPSS to test the validity of the questionnaire. Six questions about spirituality were used to create a composite score for that variable. Twelve questions were computed into a composite score for emotional intelligence. The remaining five questions regarding academic satisfaction were used to compute a composite score. GPA was assessed independently and had a composite score. Composite variables of spirituality, emotional intelligence, and academic performance were compared using Pearson's r correlation. Data are displayed in tables. The control function of SPSS allowed the researcher to display the responses of Black women only.

Limitations

Various limitations were considered when analyzing the data. A proper estimate of the appropriate sample size needed to justify statistical significance is unknown. Participants may have been inclined to exaggerate their GPA based on what they thought it should be. A limited number of respondents were accessed, and time constraints limited further recruitment. Other possible limitations include the study being specific to certain populations such as college students. A disparity in the demographics also limit the way data can be interpreted. Regarding the questionnaire, the design may have contributed to participants selecting a random answer. A limitation identified after the data collection was complete is the reliability of the survey due to Likert scale variation. It is suggested that the same Likert scale accompany all questions. However, for this study it was unbeknownst to the researcher. Some questions used a 5-point Likert scale, while others used a 6-point Likert scale. The survey was placed online, affecting the number of respondents. Also, the reward may have caused participants to participate and not meet the requirement of college enrollment. Data could have been skewed by offset in numbers among races. Of the 110 respondents, 67 were Black women.

CHAPTER IV

PRESENTATION OF FINDINGS

Results of the findings are presented in this chapter. The extent of the study focused on three areas: spirituality, emotional intelligence, and academic satisfaction. The purpose of the study was to explore the possible relationship between spirituality and emotional intelligence. It was also a question of whether both of those factors affected participants' academic satisfaction. For this study, spirituality was measured by questions that gauged participants' belief in a higher power, the frequency of spiritual practices, and emotions felt during spiritual practices. In order to measure emotional intelligence, the researcher took into account the ability to recognize and manage emotions in oneself and others. When assessing the domains of emotional intelligence specifically, emotional management components such as self-control, conflict resolution, and self-awareness questions were considered. Questions regarding academic satisfaction included reporting if they received positive feedback on assignments, completed assignments on time, and whether they received satisfactory grades.

Sample Analysis Results

Data were analyzed via SPSS. Data collected was nominal and ordinal. Frequencies, descriptives, and Spearman's rho were utilized for data analysis. The sample size consisted of 110 participants enrolled in higher education from undergraduate level

to Doctorate. Ages of the participants ranged between 18-54 years. Twenty-eight percent of the sample ages were between 18-24 years, while sixty-three percent were between 25-34 years. The 35-44 age group accounted for 7% of the sample and 1% were between ages 45-54. Ninety-two percent of participants were women while 6% are men, with 0.9% being gender queer. When reporting race and ethnicity, participants could select more than one race. Sixty-three percent of the sample size were African American while 21% were Hispanic/Latino(a). Four percent of the participants were Indigenous. Also, 7% of the sample were Asian, 3% were White, and 5% reported they are of other races not listed. Most of the sample participants were never married, accounting for 81% of the sample size. Participants pursuing a master's degree accounted for fifty-three percent of the sample size. Thirty percent were enrolled in a doctorate program, while 5% were in their 2nd year and 4th year respectively. Two percent accounted for the 4th year, and less than 1% were enrolled in their 1st year of undergraduate studies. Results are displayed in Table 1.

Table 1

Participant Demographics as Percentages

Variable		Percent
Age	18-24	27%
	25-34	60%

Table 1

Participant Demographics as Percentages (continued)

	35-44	7%
Gender	Female	88.7%
	Male	6.1%
	Gender Queer/Non-Binary	.9%
Race	Black	63.3%
	Hispanic/Latino(a)	17.5%
	Native American/American Indian	4.2%
	Asian/Pacific Islander	6.7%
	White	3.3%
	Other	5%
Education	1 st year	.9%
	2 nd year	4.3%
	3 rd year	2.6%
	4 th year	4.3%
	Graduate/Professional	54.8%
	Doctorate/Ph.D.	28.7%

Data Analysis Results

All correlation coefficients were compared using Pearson's r . The correlational coefficients of spirituality, emotional intelligence, and academic satisfaction for Black

women are displayed in Table 2. The composite scores were compared using Spearman's rho procedure.

Question 1: How does spirituality affect emotional intelligence?

Hypothesis: Spirituality has a positive effect on emotional intelligence.

It is assumed that Black women who identify as spiritual will also have high emotional intelligence scores.

There is significance between composite scores of spirituality and emotional intelligence.

Based on the data, the researcher can reject the null hypothesis.

Table 2

Correlations Between Spirituality, EI, and Academic Satisfaction

	EmotionalCOMP	AcademicCOMP
SpiritualCOMP	.308*	.158

*. Correlation is significant at the 0.05 level(2-tailed).

The four domains of emotional intelligence were compared with spirituality.

Results from the correlation are displayed in Table 3. Evaluating the domains separately allowed the researcher to study emotional intelligence in depth. The relationship between spirituality and self-awareness is not significant. However, there is a significant relationship between self-management and spirituality. Spirituality in comparison with social awareness and social management did not yield statistically significant relationships.

Table 3

Correlations Between Spirituality and Domains of EI

	Emotional Intelligence Domains			
	Social Awareness	Self-Management	Social Awareness	Social Management
Spirituality	.160	.258*	.060	.163

*. Correlation is significant at the 0.05 level (2-tailed)

Question 2: Do spirituality and emotional intelligence affect overall academic satisfaction?

Hypothesis: Black women who identify as spiritual, and frequently partake in spiritual practices will have high emotional management scores and report overall satisfaction with their academic performance.

The composite scores for emotional intelligence and spirituality were compared with composite scores for GPA and academic satisfaction. This put into context the general relationship between spirituality, emotional intelligence, and academic satisfaction. Results show there is not a significant relationship between spirituality and academic satisfaction. For emotional intelligence and academic satisfaction, data analysis results show there is a not significant relationship. Spirituality and academic satisfaction do not have a significant relationship. Results are displayed in Table 4.

Table 4

Correlations Between Spirituality, GPA, and Academic Satisfaction

	GPA	Academic Satisfaction
Spirituality	.022	.170
Emotional Int	-.148	.483**

**Correlation is significant at the 0.01 level.

Table 5 shows that self-awareness and GPA have a negative correlation.

The relationship between self-awareness and academic satisfaction is significant. Also, the relationship between social management and academic satisfaction produced a significant relationship. Correlations of self-management and social awareness between academic performance did not produce any significance. With this information, researchers cannot assume that self-control and social observance are influences on GPA scores or academic satisfaction.

Table 5

Correlation Between Domains of EI and Academic Satisfaction.

EI Domains	GPA	Academic Satisfaction
Self-Awareness	-.470**	.343**
Self-management	-.117	.094
Social Awareness	-.049	.188
Social Management	-.053	.428**

**Correlation is significant at the 0.01 level.

CHAPTER V

SUMMARY AND DISCUSSION

This study examined the interrelationships between spirituality, emotional intelligence, and academic satisfaction. The findings suggest spirituality has a positive effect on emotional intelligence. The four domains of emotional intelligence were compared to spirituality, GPA, and academic satisfaction. Testing domains separately may provide insight for improving the conflict resolution, self-management, social management, and self-awareness.

Summary of the Study

The present research examined the relationship between spirituality, emotional intelligence, and academic satisfaction among Black women in higher education. The goal was to identify the nature of the relationship between the variables. GPA scores were also a factor in data analysis. Belief in a higher power and participation in spiritual practices were used to measure participants' spirituality. Questions concerning one's awareness of their own emotion, the ability to control them, and how one might interpret the emotions of others were used to measure emotional intelligence. Academic satisfaction was measured by participants' report of feedback on assignments, and overall satisfaction in school. GPA was investigated separately to show how students may have high GPA scores, but still be unsatisfied with their academic performance, and vice versa.

There is significance between spirituality and emotional intelligence, rejecting the null hypothesis. Arbabisarjou, et al. (2016) suggested spirituality had a significant, positive effect on emotional intelligence which supports data displayed in Table 2.

Comparing the domains of emotional intelligence independently, self-awareness and social management have the highest correlations with academic satisfaction. Identifying what directly or indirectly influences emotional intelligence will assist other studies with identifying control factors of the research. Overall, this study found that spirituality was a positive influence on emotional intelligence. Results of this study highlighted the unique relationship that spirituality has with the different domains of EI. Findings also indicate that emotional management factors can be influenced in various ways.

There is a negative correlation between GPA and self-awareness; meaning, as one variable increases the other variable decreases. Researchers can control for self-awareness by increasing questions about how students view themselves emotionally. Other questions may seek to understand why that relationship between self-awareness and GPA was negative, but the relationship with academic satisfaction and self-awareness was positive. Social management and academic satisfaction had a significant correlation. This may result in researcher increasing the number of questions regarding social awareness to further assess the relationship. Overall, the null hypothesis for the research can be rejected. Data analysis results varied among each domain of emotional intelligence, indicative of further research.

Implications for Social Work Practice

Exploring the causal relationship between spiritually and emotional intelligence has afforded the researcher to suggest possible practices to implement. From a broad perspective, EI did have a significant relationship with academic satisfaction. When the domains of emotional intelligence were independently assessed, the significance varied. Regarding social work practice, practitioners can use spirituality as a credible tool to implement various spiritual practices into academic settings. Gender, age, and level of education may be examined in reference to frequency of spiritual practices. Understanding how spirituality may affect Black women's emotional intelligence may lead to a more accepting academic environment that dismisses intersectionality. This more welcoming may change the way Black women express their spirituality in an academic setting. Knowing the significance of spirituality in the lives of Black women may prompt leaders to publicly accept a variation of spiritual practices on institutional campuses.

Understanding the importance of emotional intelligence will offer researchers the opportunity to evaluate the role of systemic social stressors such as macroaggressions, misogyny, and intersectionality of race and gender place into specific domains of EI. Just as students need to identify their learning style, it will be beneficial for students to test their aptitudes of the EI domains. This may give students an insight of where they can improve their emotional intelligence. Improvement in emotional intelligence may result in academic improvement, supporting Shanwal's (2004) study. Research predicted better

academic performance and social skills as emotional intelligence being the mediating factor (Shanwal, 2004).

Also, integrating spiritually into therapeutic practices in an ethical manner may lead to more people seeking professional counseling services. Creating a model inclusive of everyone's spirituality is what the Afrocentric perspective ideally entails.

Implications for Social Work Policy

Furthermore, understanding spirituality and emotional intelligence as credible tools in an academic setting may be used to decrease transfer rates, and increase retention rates. This may lead to a decrease in the disparity of degree attainment between marginal and non-marginal groups. Adjusting all factors of student attainment and retention in favor of the university may lead to a more diverse population and curriculum. It is important to utilize a model that incorporates spirituality and emotional intelligence because it may impact Black student enrollment. An inclusive model may be the premise of a more welcoming environment that academic leaders could use to appeal to prospective scholars. The literature review summarizes how and why spiritually is an important factor for Black women, therefore implementing spiritual knowledge and practices into the curriculum could lead to better assessment and learning outcomes.

Implications for Social Work Research

Future studies may evaluate specific domains of emotional intelligence with

cognitive functioning. Also, researchers may employ strategies that will independently assess each domain in conjunction with specific learning styles. Results may yield new models of emotional intelligence that can be applied in classrooms nationwide.

Furthermore, studies should aim to establish a more cohesive definition and model for emotional intelligence to introduce more empirical results.

Studies assessing spirituality as factor promoting both emotional intelligence and academic satisfaction may provide researchers with knowledge of how to incorporate spirituality into curriculums in a general manner. Previous research mentioned in this study promote spirituality as having a positive causal relationship with overall wellbeing. When evaluating the questionnaire, possible research may arise when applying each question to a different variable. For example, researchers may examine the relationship between the frequency of participation in spiritual practices and self-control. This may give insight into how individuals use specific spiritual practices as coping mechanisms. Moreover, gathering a larger sample size and extending the duration of data collection will yield different results that provide insight into each component of spirituality and emotional intelligence. Social workers can provide client with insight about using spirituality as a tool when used in conjunction with other coping skills

APPENDIX A

Consent Form

Study Title: Will “Hallelujah” Help Me? Exploring the Relationship between Spirituality & Emotional Intelligence

Principal Investigator: Tawanda M. Watkins

Research Advisor: Yousenung Kim, Ph.D.

IRB Study Number: HR20185781-1/A

DESCRIPTION: You are invited to participate in a research study conducted by Tawanda Watkins, a student of the Whitney M. Young Jr., School of Social Work located at Clark Atlanta University. This study is about spirituality and emotional intelligence. The study is intended for individuals who are enrolled in a post-secondary institution or higher. There will be 29 questions regarding your demographics, spiritual beliefs, self-report academic performance, and emotional wellbeing. There are no right or wrong answers.

TIME INVOLVEMENT: Your participation in this study will take approximately 5-10 minutes.

RISKS: The risks associated with this study are minimal. They include sharing information that you may deem personal. You may find some questions to be sensitive in nature.

BENEFITS: We cannot and do not guarantee that you will directly receive any benefits from this study, however, your participation is likely to assist further research of this nature.

PAYMENTS: Participants will be entered into a raffle for a \$60 gift card to an unspecified merchant. There is only one gift card awarded, and the winner will be randomly chosen.

PARTICIPANT’S RIGHTS: Your decision to participate will not affect your current or future relations with the researcher, or Clark Atlanta University. You have the right

to withdraw your consent or discontinue participation at any time without penalty or loss of benefits to which you are otherwise entitled. If you choose to withdraw, your data will be removed from the study. The results of this research study may be presented at scientific or professional meetings or published in scientific journals. Your individual privacy will be maintained in all published and written data resulting from the study.

CONFIDENTIALITY: The records of this study will be kept private. In any sort of report that we may publish, we will not include any information that will make it possible to identify you as a participant. Research records will be kept electronically; only the researchers will have access to the records.

CONTACT INFORMATION: You may contact the researcher at:

Tawanda.watkins@students.cau.edu.

Research Advisor: Dr. Youseung Kim

404-880-8559 or email at ykim2@cau.edu.

If you have any questions now, or later, related to the integrity of the research, (the rights of research subjects or research-related injuries, where applicable), you are encouraged to contact Dr. Georgianna Bolden at the Office of Sponsored Programs (404) 880-6979 or Dr. Paul I. Musey, (404) 880-6829 at Clark Atlanta University.

APPENDIX B

Questionnaire

Directions: Please answer all questions to the best of your ability. There are no right or wrong answers.

1. What gender or Personal Gender Pronoun do you identify with?
 - a) Male
 - b) Female
 - c) Trans male
 - d) Trans female
 - e) gender queer/non-binary
 - f) Prefer not to say
2. What is your age range?
 - a) 18-24
 - b) 25-34
 - c) 35-44
 - d) 45-54
 - e) 55+
3. Ethnicity origin (or race): Please specify your ethnicity.
 - a) White
 - b) Hispanic or Latino
 - c) Black or African American
 - d) Native American or American Indian
 - e) Asian / Pacific Islander
 - f) Other
4. What is your marital status?
 - a. Single, never married
 - b. Married
 - c. Divorced
 - d. Widowed
 - e. Separated

5. What year of college are you currently enrolled in?
 - a) 1st year
 - b) 2nd year
 - c) 3rd year
 - d) 4th year
 - e) 5+ years
6. I believe in a Higher Power
 - a) Strongly Agree
 - b) Agree
 - c) Undecided
 - d) Disagree
 - e) Strongly disagree
7. Having a meaningful relationship with my Higher Power is important to me
 - a) Very Important
 - b) Important
 - c) Moderately important
 - d) Slightly important
 - e) Not important
8. How often do you feel connected to your higher power?
 - a) Always
 - b) Frequently
 - c) Occasionally
 - d) Rarely
 - e) Very rarely
 - f) Never
9. How often do you engage in spiritual activities? (ex. Prayer, meditation, singing, church, chanting, etc.)
 - a) Always
 - b) Frequently
 - c) Occasionally
 - d) Rarely
 - e) Very Rarely
 - f) Never

10. During my spiritual activities, I feel joy

- a) Always
- b) Very frequently
- c) Occasionally
- d) Rarely
- e) Never

11. My life has meaning and purpose

- a) Completely agree
- b) Mostly agree
- c) Agree
- d) Slightly disagree
- e) Mostly disagree
- f) Completely disagree

12. I have control over my emotions.

- a) Always
- b) Very Frequently
- c) Occasionally
- d) Rarely
- e) Very Rarely
- f) Never

13. I can communicate how I feel.

- a) Always
- b) Very frequently
- c) Occasionally
- d) Rarely
- e) Very Rarely
- f) Never

14. I find it hard to understand the nonverbal messages of other people.

- a) Strongly agree
- b) Agree
- c) Neither agree or disagree
- d) Strongly disagree
- e) Disagree

15. I know why my emotions change
- a) Strongly agree
 - b) Agree
 - c) Neither disagree or agree
 - d) Strongly disagree
 - e) Disagree
16. I help others feel better when they are down.
- a) Strongly agree
 - b) Agree
 - c) Neither disagree or agree
 - d) Strongly disagree
 - e) Disagree
17. I'm able to recognize my emotions as I experience them.
- a) Always
 - b) Very Frequently
 - c) Occasionally
 - d) Rarely
 - e) Very rarely
 - f) Never
18. When I feel a change in emotions I tend to come up with new ideas.
- a) Strongly agree
 - b) Agree
 - c) Neither disagree or agree
 - d) Strongly disagree
 - e) Disagree
19. I'm able to recognize emotions in others by observing their behavior
- a) Always
 - b) Very frequently
 - c) Occasionally
 - d) Rarely
 - e) Very rarely
 - f) Never

20. It is difficult for me to understand why people may feel the way they do
- a) Completely agree
 - b) Mostly Agree
 - c) Slightly disagree
 - d) Mostly Disagree
 - e) Slightly disagree
 - f) Completely Disagree
21. I'm aware of non-verbal messages I send to others.
- a) Strongly agree
 - b) Agree
 - c) Neither disagree or agree
 - d) Disagree
 - e) Strongly disagree
22. I handle conflict effectively.
- a) Strongly agree
 - b) Agree
 - c) Not sure
 - d) Strongly disagree
 - e) disagree
23. I show others that I care what they are going through.
- a) Strongly agree
 - b) Agree
 - c) Not sure
 - d) Strongly disagree
 - e) Disagree
24. What is your cumulative GPA?
25. I'm satisfied with my academic performance
- a) Not at all satisfied
 - b) Slightly satisfied
 - c) Moderately satisfied
 - d) Very satisfied
 - e) Extremely satisfied

26. I produce quality work

- a) Always
- b) Most of the time
- c) Some of the time
- d) Rarely
- e) Never

27. When I receive feedback on my assignments, it is positive.

- a) Always
- b) Most of the time
- c) Some of the time
- d) Rarely

28. I submit my work on time

- a) Always
- b) Most of the time
- c) Some of the time
- d) Rarely
- e) Never

29. I'm proud of the work I submit

- a) Extremely proud
- b) Somewhat proud
- c) Slightly proud
- d) Neutral
- e) Not at all Proud

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